

with the majority.' The sentence was thus given. When the seven oxen heard this, they licked their lips and swallowed, pretending to chop up and eat my flesh. Indignantly, they raised their swords, saying severally, 'How can we forget our vengeance? We will have revenge some day.' The ten million men surrounded me and left the palace, carrying me on a palanquin and leading the way with upheld banners; they saw me off with praise, and knelt to salute me. All of them looked alike. I asked them, saying, 'Who are you?' They answered, 'We are the creatures you set free. Because we can never forget your kindness, we have merely come to repay you.'

After his return from the palace of King Yama, he made more and more vows. After that he never worshiped any deities, but had faith in the Three Treasures, turned his house into a temple by raising a banner¹² and enshrining a Buddha-image, and practiced the teaching and freeing of living beings. The temple was called the Nade-dō 那天堂.¹³ Being spared from illness, the man finally died past the age of ninety.

One *Vinaya-kyō*¹⁴ says as follows: "As Kāḷudāyī¹⁵ was once a priest and sacrificed a sheep, he was killed, revenged by a Brahman wife, even after he had attained arhatship . . ."¹⁶ The *Saishō-kyō*¹⁷ gives the following passage to the same effect: "Rusui-chōza 流水長者 set free ten thousand fish, which were reborn in heaven and repaid his kindness by presenting him with forty thousand jewels."

6

On Copying the Hoke-kyō with Utmost Devotion and Witnessing an Extraordinary Event

In the reign of Emperor Shōmu, there was a man who made a vow in Sagaraka district, Yamashiro province 山背國相樂郡.² His name is

12. 幢 *hatahoko*, a symbol of dharma, hence, a temple; see I.1, n. 7; Preface, n. 7, above.
13. It was named after the village Nade-kubo. Private temples were often named after the village; see Chap. I(1)d.
14. *Vinaya-kyō* 毘奈耶經, IX (*Taishō*, XXIV, 893); quoted in the *Shokyō yōshū*, XIV (*Taishō*, LIV, 129).
15. A disciple of Śākyamuni; a Brahman who performed a sacrificial rite.
16. 羅漢 *rakam*, a shortened form of 阿羅漢, transliterated from Skt. *arhat*, which means "one who is free from craving and rebirth."
17. *Konkōmyō saishō-kyō*, XVI (*Taishō*, XVI, 352b–353c).
1. Cf. *Sanbō ekotoba* (II, 10), *Hokke kenki* (III, 105), *Konjaku monogatari-shū* (XII, 20).
2. Present Sōraku-gun, Kyoto-fu 京都府相樂郡.

unknown. He copied the *Hoke-kyō* in order to repay the four kinds of blessing³ and sent his messengers to the four quarters in search of sandalwood⁴ to make a container for the scrolls of the scripture.⁵ Eventually he bought it in the capital of Nara for one hundred *kan*⁶ and asked a craftsman to measure and make a container. When he tried to put the scrolls in it, he found he could not do so because the chest was too short. He was terribly disappointed, for he did not see how he could acquire such materials again. Therefore he made a vow, held a service as directed in the scripture, invited monks to confess offenses for three weeks, and wailing, he pleaded, "Please let me find such wood again."

After two weeks he tried to put the scrolls in the chest and found that it had stretched a little of its own accord though it was still a little shorter than the scrolls. The man tried harder to discipline himself⁷ and to repent, and, at the end of the third week, he could put the scrolls in the chest. Wondering whether the scrolls had become shorter or the chest larger, he compared them with the original and found they were the same length. Indeed, we know that this was a test of the vower's supreme faith and a sign of the miraculous power of the Mahayana scripture. There can be no doubt about it.

7

*On a Wise Man Who Abused an Incarnated Sage out of Envy, Visited the Palace of King Yama, and Experienced Suffering in Hell*¹

Saka Chikō² was a monk of Sukita-dera 鰯田寺³ in Asukabe dis-

3. 四恩; see Chap. II(2)a, nn. 69, 70.
4. 白檀紫檀, literally, white sandalwood and purple sandalwood which is solid, lustrous, and fragrant. Brought to Japan by Buddhist monks, it was highly valued and used to make chests for scriptures, Buddhist images, altars, etc. It was rare and very expensive since it had to be imported.
5. 大乘 *daijō*; a Mahayana scripture, in this case the *Hoke-kyō*.
6. 貫; monetary unit consisting of 1,000 *mon* 文, coins.
7. 精進 *shōjin*, a translation of Skt. *vīrya*; the mind and deed to make the utmost effort to attain the path. In the popular understanding it means purifying oneself and abstaining from eating meat and drinking rice wine.
1. Cf. *Sanbō ekotoba* (II, 3), *Hokke kenki* (I, 2), *Fusō ryakki* (II, Shōmu), *Konjaku monogatari-shū* (XI, 2), *Nihon ōjō gokurakuki*, etc. See Chap. II(2)c.
2. For Saka (or Shaku) 鰯, see I.14, n. 2. Chikō (b. 709), an eminent monk of Gangō-ji and the Sanron School 三論宗 in Ch'i-tsang's tradition (see Chap. I(1)c, n. 66), is also known for his faith in the pure land. See Inoue Mitsusada, *Nihon Jōdo-kyō seiritsushi no kenkyū*, 48–58.
3. Unidentified.